

¶ A Godly and
short Treatise upon
 the Lordes Prayer, the
xii. Articles of the Chri-
 stian faith, and the
 ten Commaun-
 dementes.



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Prayer is a lifting up of
the heart vnto GOD.

The Lordes Prayer.

The Lordes prayer hath sixe petitions.

The three first concerne GOD:

The three last, vs.



Ur Father which art
in heauē. Two things
must bee considered of
vs, when we bende our
selues to praier: First,
Gods loue conteyned
in these woordes, Our

Father: Secondly, Gods power conteyned
in these woordes, Which art in heauē.
God is our father, because we are his chil
dren. If this be true, howe is Christe the
only sonne of GOD? both are true:
Christ is Gods sonne by nature: Ioh. cap.
1. ver. 14. we by adoption. Rom. chap. 8.
ver. 15. Galat. cap. 4. ver. 6. That which
was his by nature, is ours by grace. We

A 2

pray

An Exposition

pray vnto God in the name of Christe alone, for God is our father by the meanes of Christ. If it be so, then Christ is the alone Mediatour of intercession. 1. Tim. chap. 2. ver. 5. Rom. cap. 8. ver. 34. Heb. chap. 7. ver. 25. So are Angelles and dead Sanctes barred from this office. The sacrifice of Christs death and continuall intercession are necessarily linked together, they are two parts of Christes Priesthood. Heb. 5. & 7. Chapters. If we graunt Angels or dead Sanctes to be Intercessours, we giue vnto them the glory of Christes Priesthood.

Wee haue all one father, therefore vnitie is required among vs. Math. cap. 5. ver. 23. 24. Ephesi. chap. 4. ver. 3. 4. 5. 6. Unitie I meane, in Christ. Rom. chap. 15. ver. 5. Phillip. chap. 4. ver. 2. For without Christe it is accursed. Bedter is godly discorde then wicked concorde. GOD is our Father, wee ought not therefore too dispayre of his mercy. Our sinnes I confesse, doe throtle vs downe to hell. Esay. chap. 59. ver. 2. Rom. chap. 6. ver. 23. Though they be grie-

uours

vpou the Lordes prayer.

nous and many, yet Gods mercy is a-
boue all. Esay chap. 1. ver. 18. Ezech. chap
18. ver. 23. The earthly father cannot
but be good to his vnggracious childe, if he
returue from his lewdnesse. Luke. chap.
15. ver. 20. 21. 22. 23. 24. Gods mercy is
more exceeding. Esay. chap. 49. ve. 14. 16.
1. Timoth. chap. 1. ver. 13. 14. 15. 16.
If it be compared with the other, it is as
a great Sea vnto a litle Riner. Gods po-
wer is set forth in these wordes, Which
art in heauen, whereby is ment that all
thinges whatsoeuer are vnder the go-
uernment of the eternall God, and that al
thinges are ordered by his Providence.
Psalme 115. ver. 3. Though God be in
heauen hee is not there shut vp. Such
thoughtes must bee farre from vs: for the
Heauen of Heauens cannot conteyne
him. 2. Chronicles, chapt. 2. ver. 6.
G O D by this speache is exempted
from beeyng a Creature, and wee are
taught not too thinke basely of so might-
ie a G O D, for hee is higher then all
the worlde.

An Exposition

1 Hallowed be thy name. We desire that Gods name may be famous and reuerenced in all the earth, yf it is to be reuerenced, then must we neuer speake or thinke of God without great reuerence: it is too bee wished that all were thus affected: but if none were, God abideth faithful, he cannot deny him selfe. 2. Timoth, cap. 2. ver. 13.

2 Thy kingdome come. We desire that the lustes of our flesh, wicked thoughtes, and such like may be subdurd, & that Gods spirit may rule in our hartes. This is brought to passe, partly by the worde preached, partly by the holy spirit: who if hee touche not our heartes, as the woorde doeth pearce our eares, the worde is a shut booke. Esay. chap. 29. ver. 11. and as a sealed letter vnto vs. We doe well in praying dayly, Thy kingdome come, for it is encreased by continuall goinges forwarde euen in the best men. Philip. chap. 3. ver. 12. Colossi. chap. 1. ver. 9. 10. Wee are all in a race and short of the marke, whilest wee are in the flesh, wee must goe from faith too faith, and

vpon the Lordes prayer.

and from vertue to vertue, Prouerb.cap.
4.ver.18. Ephesians chap.4.ver.15.
There must be no standing still: not to go
forwarde in a godly life is to goe backe-
warde.

3 Thy will be doone in earth, as it
is in heauen. The wyll of God is of two
sortes. The fyrst secreete: the seconde re-
uealed in his woozde. None can with-
stande Gods secreete will. Esay.chap.46.
ver.10. Rom.cap.9.ver.19. his reuealed
wyl is meant in this place: so that this is
the meaning: we desire that all creatures
may bee obedient to Gods will reuealed
in his woozde without muttering or resi-
staunce. The Angels doe execute his wil.
Psalm.103.ver.20. We must doe the like
so neare as we can.

4 Geue vs this day our dayly bread.
By Bread are vnderstanded al things ne-
cessary for this life, as meate, drinke, and
such like. 2.Kinges chap.6.ver.22.
23. It is called our bread, not because of
right it is due vnto vs, but because by
Gods good will it is appoynted for our

An Exposition

ble. Psalme 145. ver. 15. 16. If wee will
bee fed of the Lorde, wee must abstayne
from other mens goods, and bee content
with our owne, Prouerb. chap. 5. ver.
15. Gen. chap. 3. ver. 19. 2. Thess. cap. 3.
ver. 12. The worde dayly signifieth suche
prouision as may godly bee come by,
though it bee neuer so homely, it taketh
away all desire of delicates. I neither doe
noz dare condemne great fare, dayntie
prouision, and suche like. Gods gifts
doe serue not onely for necessitie, but also
for pleasure, Psalm 104. ver. 15. we may
ble them I say for pleasure, wee may not
abuse them: They which thynke other-
wyse, do thinke amisse. These wordes
this day, doe take away distrustfull care
for the time to come, which is condemned
by Iesus Christ. Math. chap. 6. ver. 25.
28. 31. 34. Riche men haue Sellers
full of Dyle. Garners full of Wheate,
what need they to aske? they haue enough
alreadie. I graunt they haue great store:
but all is nothing without Gods blessing.
If the staffe of bread be broken: Leuit.
chap.

vpon the Lordes prayer.

chap. 26. ver. 26. Ezech. chap. 9. ver. 16.
If God blowe vppon our corne: Aggeus
chap. 1. ver. 9. It wil do vs no good. Man
liueth not by breade onely, but by euery
worde that proceedeth out of the mouth of
God. Deut. chap. 8. ver. 3.

Wee pray for bread: notwithstanding
our prayers, it is Gods gift. Psa. 145. ver.
15. 16. If the least things be Gods gifts,
then eternall life much moze. Rom. chap
6. ver. 23.

And forgine vs our trespasses. By
Trespasses are ment sinnes. Sinne is
abreache of Gods Lawe. 1. Iohn chap. 3
ver. 4. Eyer in word, dede, or thought,
None are free from sinne. Prouerb. cap.
24. ver. 16. Luke chap. 1. ver. 47. 1. Iohn.
cap. ver. 8. 10. Al haue neede of pardon:
for al desire forgeuenes of theyr sinnes. If
Gods childzen haue need to be pardoned,
they are none of gods which say they need
not forgeuenes of sinnes. As we forgeue
them that trespasse against vs. Injuries
doone vnto vs must be forgiven & forgott.
Gen. chap. 50. ver. 21. Col. cap. 3. ver. 13
If we be reuiled in worde, or euill intrea-

An Exposition

ted indeed we must neither be hard to forgive, nor hastie to reuenge, wee must forgive an hundred pence, if we wil be forgiven ten thousand talents. Mat. cap. 18. ver. 35. Our forgiving of other is not the cause why wee are pardoned. Gods mercy is the cause. Ephesi. cap. 2. ver. 45. but it is a certaine argument that God hath, and will forgive vs, yf wee can finde in our hearts vnfeynedly to forgive other. Mat. cap. 6. ver. 14.

5 And lead vs not into temptation, but deliuer vs from euil. That is to say, Deliuer vs from euill, that wee bee not carried into temptation. By temptation are meant all euill motions, which do allure vs to sinne. By euill, I vnderstande the Deuill: so that this is the meaning of this petition: though euill motions (O Lord) do continually assault vs and fight against our soules, yet assist vs mightily with thy grace, that wee neuer be overwhelmed of thē. We desire Gods defence against our enimie, & we haue great need to do so. The Diuell is mighty: Ephesi. cap. 6. ver. 12. Wee weake, and not able
of

vp on the Lodes prayer.

of our selues too withstand him. Ephesi.
6. ver. 11. Colof. chap. 1. ver. 11. But in
Christe we ouercome: for stronger is hee
that is in vs, then he that is in the worlde.
1. Iohn. cap. 4. ver. 4. If wee needed not
Gods ayde, this prayer were in vaine.
We are taught in this petition, that God
leadeth some into temptation. Esay. cap. 6
ver. 10 Rom. cap. 1. ver. 24. The wordes
are plaine. And leade vs not into tempta-
tio. It seemeth strange that God shuld
lead into temptation. It is strange, I con-
fesse, to mans reason, but Gods doing is
about our reason. His iudgements are al-
wayes iust, though they bee often secret:
and God then leadeth into temptation,
whē he punisheth one sinne by another: &
when by taking away his spirite, and di-
rection he leaueth man to himselfe. For
thine is the kingdome, and the power,
and the glory for euer. Amen. We may
bee bolde too aske, and sure to obtaine at
Gods handes our godly desires, for his
kingdome, power, and glory cannot bee
taken from him. Gods kingdome is
mightie glorious & euertlasting. Earthly
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tight binding and
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cap. 6. ver. 12. Wee weake, and not sure
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vp on the Lorde's prayer.

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An Exposition

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kingdome, power, and glory cannot bee
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mightie glorious & euertlasting. Earthly

Prin.

An Exposition

Princes if they bee compared with God are nothing, and theyr kingdomes laste but a while. Wicked men haue not neede to wage battell against the Lorde, they fight in bayne and hurt themselves most. Dan. cap. 4. ver. 31. Gods kingdome wil be aloft, do what they can. Dan. cap. 4. ver 31. Ephe. cap. 1. ver. 21.

God geue vs grace to be & to continue his chyldren, that wee may haue a crowne of glory in his euerlasting kingdome for his Christes sake. Amen.

Is any among you afflicted? let him pray. Iames, chap. 5. ver. 13.

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Faith is the gift of God.

Philip. Cap. I. ver. 29.

Faith is an assured knowledge of Gods fatherly goodwill vnto vs by Iesus Christe, and a trust in the same good will, which hath ioyned with it an earnest care to liue a godly life.

The Articles of our

Faith.



Beleeue in God, &c.

To beleeue in God, is to put our whole trust & affiance in god. We must apply this belief every man to himself, othertwyle it will not

profite vs. The plaister, if it be not layd to the wounde, will neuer heale the soze.

The iust man shal liue by his owne faith.

Rom. cap. I. ver. 17. The father almightie

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An Exposition

ty &c. God is almighty, because althings
 are vnder his gouernment, and are ruled
 not by chaunce, but by his heavenly prou-
 dence. Dan. cap. 4, ver. 32. Mat. cap. 10.
 ver. 29. 30. Ephe. cap. 1. ver. 11. It is
 were not thus, Sathan and the wicked,
 who can do nothing without Gods suffe-
 rance, Iob. cap. 1. ver. 2. would easily o-
 uerthrowe vs Maker of heauen and
 earth, By heauen and earth are meant al
 creatures whatsoeuer and whereloener
 they be. Apoc. cap. 10. ver. 6. When wee
 confesse God to be maker of al creatures,
 wee doe not deny that he hath care of pre-
 seruing them in theyr estate. Heb. cap.
 1. ver. 3. That were in deede the high-
 way to ouerthrowe his prouidence : and
 suche thoughtes doe not become the chil-
 dren of God.

AND in Iesus Christe. &c. The
 Sonne of GOD is called Iesus,
 because hee saueth his people from theyr
 sinnes. Math. cap. 1. ver. 21. His
 name is according to his office. He is
 called

vpon the beliefe.

called Chriſte, becauſe hee was annoynted with the giſtes of the holy Ghoſte, not by meaſure as we are, Ephe. cap. 4. ver. 7. But without meaſure. Iohn. cap. 3. ver. 34. That he might powre on vs great ſtoze of heavenly graces. Our pouertie is great, but by Ieſus Chriſte we are continually enriched : his Storehouſe cannot be emptied and his Fountaine can neuer be dryed vp. The Sonne of G D was annoynted a Prophet, to open vnto vs the will of God and the glad tidings of the Goſpell. Luke cap. 4. ver. 18. He was annoynted a Prieſt too redeeme vs from eternall deathe by the Sacrifice of his ſwete body, offered once, not often, by himſelfe, not by others. Heb. cap. 9. ver. 26. 28. And to make continual interceſſion for vs miſerable ſinners. Heb. cap. 7. ver. 25. He was annoynted a king to governe vs by his worde, which is his ſcepter, and by his Spirit, whiche is the earneſt of our inheritaunce. His onely Sonne our Lorde. Chriſt is our Lorde, becauſe wee are not our owne but

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but his. Wee are his, because we are bought with a price. 1. Cor. cap. 6. ver. 20. Not with siluer and golde, but with his precious blood, 1. Pet. chap. 1. ver. 18, 19. Wee haue good cause too loue Christe: For hee bought vs dearely. Act. cap. 20. ver. 28. Apocal. cap. 5. ver. 9. Wee must honour and feare him: For he is our Lorde. Malach. cap. 1. ver. 6. Which was conceaued by the Holy Ghoste. If Christe had beene conceaued by man, he had not beene boyde of sinne: Iohn chap. 3. ver. 6. Iob, cap. 25. ver. 5, 6 and therefore unfit to deliuer vs from sin. Heb cap. 7. ver. 26. Borne of the Virgin Mary. Christe was like vnto vs in all things, onely sin except. Heb. cap. 4. ver. 15. He tooke our nature vpon him. Heb. cap. 2. ver. 14. It is happy for vs that hee did so: for by this meanes the Devil that had power of death, is destroyed, and we are reconciled vnto the fauour of GOD. Heb. cap. 2. ver. 14, 17. Suffered vnder Pontius Pilate. Christes life vppon the earth did not much differ from death: but a little before and at his death, barbarous

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barbarous crueltie was practised. Math.
chap. 27. ver. 26. 28. 29. 30. 38. 39. 40.
42. 43. he was innocent by the iudgement
of Pilate, but most vniustly condemned
by that wicked hypocrite. Math. cap. 27.
ver. 24. Christ was free from sin: 1. Iohn
cap. 3. ver. 5. and therfore suffered not for
his, but for our sinnes. Rom. chap. 4. ver.
25. 2. Cor. chap. 5. ver. 21. If any say, that
notwithstanding Chriftes death, sin doth
still remaine even in the faithful: 1. Iohn.
1. ver. 8. hee may bee answered, that sinne
doeth bite, but not deuoure them. The
sheelde of faith may be wounded, but it
cannot be stricken through. Was cru-
cified. The death of the crosse was most
griuous of al other deaths: it was accu-
sed by Gods owne mouth. Deut. chap. 21
ver. 23. Christ did abide the death of the
crosse. Philip. cap. 2. ver. 8. He was made
a curse to redeeme vs fro the curse of the
lawe. Galat. chap. 2. ver. 13. so that wee
may be now assured that Satans head is
broken. Gen. chap. 3. ver. 15. and that
the hande writing which was against vs,
is put out by Iesus Christe, and fastened

B

to his

An Exposition vpon

to his crosse. Col. cap. 2. ver. 14.

Dead. Gods iustice could not bee satisfied for our sinnes, but by the death of the Sonne of G D D. Heb. cap. 2. ver. 9. 17. It was therefore necessary for vs that he shoulde dye the death. If any inuenaile why we dye, when Christ hath dyed for vs, they may bee answered that death is greivous, but not deadly too Gods Childzen: that it dwelleth in them, but hath not dominion ouer them: and that they dye, but doe passe by the death of the body, as by a gate of eternall life. 2. Cor. cap. 5. ver. 1. 2. Philip. cap. 1. ver. 23. Seeing therefore that the losse of this short and transitory life, is the high way and entraunce into Gods kingdome, we must not be afraide to dye, when our louing God doth call vs, vnlesse wee make greater account of earth then of heauen, and of the company of men then of God and his Angels.

And buried. Christe was buried by an honorable Counsellour Ioseph of Aramathia, who begged his body of Pilat. Mark. chap. 15. vers. 43. His burial is

mentis

the Articles of our Faith

mentioned too assure vs that hee dyed in
deede.

He descended into Hell (that is to say)
He suffered the torments of Hell, and did
abide the most bitter sorowes of death,
Acts. chap. 2. ver. 24. As if hee had bene
forsaken of God his father. Matth.
chap. 27. ver. 46. All this was for our
saule. Esay. chap. 63. ver. 4. 5. When
wee are in great torment, and grieve for
our sinnes, when we are euen at the brink
of despayre, then it will bee a notable
helpe to beate of all grieuous assaults,
to remember that our Saviour Christ
went downe into Hell, to deliuer vs from
the torments thereof. This lesson if it
be surely learned and settled in our hartes,
will heale a wounded conscience, will
rayse vs up from the gates of Hell, and
will in our greatest distresse be very sweet
unto vs. Christ did not descend into hell, to
fetch from thence the godly Patriarkes,
and other which died well before his com-
ing in the flesh: that is a wicked dreme,
and hath neither ground to stand on, nor
light to shewe it by in Gods Booke, for

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they were neuer there. Ecclesiast. chap.
12. ver. 7. 1. Cor. chap. 10. ver. 3. 4. The
thirde day he rose againe frō the dead.
Christes enimies did what they could to
keepe him downe: they laide a stone vpon
his graue, they sealed the stone, they made
the graue sure with a watch: Mat. 27. ver.
65. 66. but al was in vaine, for Christ rose
the third day from death. Math. chap. 28.
ver. 6. 7. Christes resurrection was great
losse vnto Satan, it swallowed by death,
and broke in peeces the bonds of the de-
uill: Coll. cap. 2. ver. 15. It is gainfull too
vs, for therby we haue a sure pledge of our
resurrection: 1. Cor. cap. 15. ver. 20. 21.
22. and are made partakers of the righte-
ousnesse of Christ. Rom. cap. 4. ver. 25.
He ascended into heauen. Christs ascen-
ding into heauen is manifestly proued
in the Scriptures: Mark. cap. 16. ver. 19
Act. cap. 1. ver. 9. Heb. cap. ver. 14. Hee
ascended into heauen to prepare vs a place.
Iohn. cap. 14. ver. 2. and to pray continu-
ally for vs vnto God his father. Rom. ca.
8. ver. 34. Seing that Christ is our Attur-
ney and pleader for vs, we may go bold-
ly

the Articles of our faith.

ly vnto the throne of grace, that we may
receiue mercy & finde grace to helpe vs in
time of neede. Heb. cap. ver. 16. If Christ
be in heauen bodily, as we are plainly
taught in Gods booke by S. Peter & by
S. Paul: Act. cap. 3. ver. 21. Phil. chap. 3.
ver. 20. Heb. cap. 9. ver. 24. Then he nei-
ther is nor can be bodily in many places
at once. It is true that Christ promised
his Apostles, & in the other, that he would
be with them vnto the ende of the worlde.
Mat. cap. 28. ver. 20. But hee ment by the
vertue of his spirite: Ioh. cap. 14. ver. 18.
in which sense S. Paule sayth that Christ
ascended aboue all heauens too fulfill all
things. Ephe. cap. 4. ver. 10. And sitteth
at the right hand of God the father al-
mightie. God is a spirit: Ioh. cap. 4. ver.
24. He hath neither hands, eyes, armes,
eares, nor such like as some haue imagi-
ned. I graunt the Scripture giueth eies,
armes, eares, &c. vnto God, not that hee
hath suche, but to helpe our weakenes by
such maner of speeches. Christ is sayd to
sit at the right hand of God, because he is
aboue all rule and power, and might, and

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dominion and euery name that is named, not in this worlde onely, but also in the worlde to come. Ephe. chap. 1. ver. 21. 22. Seeing that Iesus Christe is of so great power, Gods children may assure them selues of a singular defence, and the wicked maye reckon of a greivous overthrow.

From thence shal he come to iudge the quicke and the dead. Christ when hee was on the earth was most vniustly iudged: but in the great day he shall sit in Iudgement, and all the worlde shall appeare before his Maieste. 2. Cor. cap. 5. ver. 10. none shall escape his iudgement. Apoc. chap. 20. ver. 12. 13. Dead and liuing shall come before his presence. Acts. chap. 10. ver. 42. 2. Timoth. cap. 4. ver. 1. If any saye that death is the house of all fleshe: Hebr. chap. 9. ver. 27. And therefore that none shall bee alieue at Christs second and glorious appearance, he may be answered, that as they which eyther haue already dyed, or shall dye heereafter before

the Articles of our faith.

before the day of Iudgement, haue and shall put of the Substaunce of theyr bodies, so they which shall bee alieue at that tyme shall put of, not the Substaunce of theyr bodies as the other haue, but the Qualities of theyr bodies: which is no doubt, a kinde of death: and thus is the place of Saint Paule to be vnderstoode Weo shall not all sleepe, but we shall all be chaunged. 1. Corinth. Chapter. 15. verse. 51.

This day of Iudgement will bee a comfortable and ioyfull day to God his chyldren: Luke chap. 21. verse, 28. Philip chap. 3. ver. 20. 21. 1. Thessa. chap. 4. ver. 16. 17. for then they shal haue ful possession, aswel in body as soule, of Gods euerlasting kingdome. Matthew cap. 25. ver. 34. 49. It will bee a fearefull day to the wicked. 2. Thessalonians chap. 1. verse 7. 8. 9. For then Gods vengeaunce shall bee plentifully powred vppon them. Apocalips. chap. 20. ver. 15. Matthewe chap. 25. ver. 41. 46.

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I beleue in the holy Ghost. By his
ly ghost I vnderstand the third person of
the holy Trinite, proceeding fro the fa-
ther and the sonne. Iohn cap. 15. ver. 26.
who as he is true God: Act cap. 5. ver. 3.
4. I. Cor. cap. 3. ver. 16. so by his inward
and heavenly working in our hartes, be as-
sured vs that wee are of the number of
Gods chyldren, Rom. chap. 8. ver. 16. and
that we are & shalbe clothed with Christ,
as with a precious garment, and haue
Christes benefices plentifully and with a
full horne powred vpon vs. The holy Ca-
tholike Church, that is to say, I beleue
that almightie God had from the begin-
ning of the worlde, hath presently in the
worlde, and shall haue vntil the ende of the
worlde his church on the earth. Ezdr. cap.
9. ver. 8. Esay. cap. 29. ver. 18. 22. though
not alike visibler at al times in the eyes of
men. Esay. chap. 49. ver. 21, Dan. cap.
7. ver. 21. 22. Apoc. chap. 12. ver. 6. The
visibler Church is the company of those
which make profession too serue the true
god in Christ. The Church is called holy,
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not because it is without sinne, or cannot
be dasked with some spot, (for the whole
Church prayeth for pardon of their sinnes)
Math. cap. 6. ver. 12. But for that Iesus
Christe, who is the head of the Church, is
holly, and that the holinesse of the Church
is begun in this life. The Church is cal-
led Catholike or vniuersall; because it is
not tyed to any time, persons, or place. E-
zech cap. 11. ver. 22, 23. Mat. cap. 23. ver
37. 38. 39. Act. cap. 13. ver. 27. 28. but be-
cause it is scattered ouer the face of the
world, according to the plesure of almighty
God. This Catholike Church of God
standeth not in multitude of persons, Act
cap. 19. ver. 27. Apo. cap. 18. ver. 28. but
in weight of trueneth. Ephe. chap. 2. ver. 20
otherwise Christe himselfe and his Apo-
stles had not byn Catholike, for his flock
was very litle. Luk. ca. 12. ver, 33. and the
catholik or vniuersal consent of the world
stoode against it. Acts. cap. 4. ver. 26. 27.
The communion of Saints. By Saints
are ment al the faithfull whersoever, sanc-
tified by the holy Ghost: so that this is the
meaning of this Article: I beleue that

By

there

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there is a communion or felowship of and amongst the childeen of God. This communion or felowship of Saints is first, & especially with Iesus Christ, who as he is the onely head of the Church: Col. cap. 1. ver. 18. Eph. cap. 4. ver. 15. 16. So begetteth life and spirituall giftes to the faithful, who are his members. This communion or felowship is also amongst the good by themselves, & appeareth evidently by vnitie of faith, by partaking of the holy Sacraments, & lastly by relieuing one another, either with spirituall graces, Heb. cap. 3. ver. 13. 1. Thes. chap. 5. ver. 11. 14. Which must bee blest to the comfort and good of others according to our calling, or els to part of those external blessings which the Lorde in mercy hath made vs stewards of. 2. Cor. cap. 8. ver. 3. 11. 12. Heb. cap. 13. ver. 16. The forgeuenes of sinnes: (that is to say) I beleue that Almighty God hath, doth, and will forgive me and al his childeen, al our sinnes committed both before and after baptisme, 1. Iohn. cap. 1. ver. 7. 1. Pet. cap. 2. vers. 24. howe great and many so euer they bee,
Esay

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Esay. cap. 1. ver. 18. Mat. cap. 12. ver. 31
not for any worke or merite of ours. Luke
cap. 17. ver. 10. Esay cap. 43. ver. 25. and
chap. 64. ver. 6. but for the death & blood-
shed of the immaculat lambe Iesus christ
1 Pet. chap. 1. ver. 18. 19. Apoc. chap. 1.
ver. 5. With whose righteousness because
we are clothed, we may assure our selues
that we are deliuered from eternal death,
which is the stipende and wages of sinne,
Rom. cap. 6. ver. 23. Almighty god hath
and doth bestow many good things day-
ly vpon vs, for which wee are greatly and
deepely bound vnto his maiestie: but this
benefite of washing vs from our sinnes in
Christs blood, if it be compared with the
other, doth as farre passe the, as the Dia-
mond doeth the peeble stone.

The resurrection of the body: (that
is too say) I beleue that all mens bo-
dies, euen the selfe same wee carrie a-
bout vs in our life time, and no other
then they, as touching the substance,
(whether they rotte in the Graue, or
bee any otherwyle consumed) shall bee
rayset

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rayled by againe at the last day; and bee
topned to theiſe ſoules. Iob. chap. 19. ver.
26. 27. 1. Cor. cap. 13. ver. 52. 53. Philip
cap. 3. ver. 22: At which time the goodly
ſhal haue ful poſſeſſion of eternall life; and
the wicked of eternall death. Iohn. cap. 5.
ver. 28, 29. The life euerlaſting, That is,
to ſay: I beleue, that as I haue the ſeede
of eternall life already ſowne in my heart,
which is very ſweete, and a ſure baſſe to
reſt on in all miſeries of this life whatſo-
euer: ſo I ſhall be perfectly happy in the
life to come, and ſhal then & there praiſe
the Lorde God without ceaſſing, and yet
without wearineſſe. Apoc. cap. 21. ver. 4.
If Gods childrey do beleue eternal life,
then they neither can, nor ought to doubt
of the certayntie of their ſaluatiō: for faith
and doubting cannot ſtand togeather. 2.
Cor. chap. 13. ver. 5. Rom. chap. 8. verſ.
14. 16. 7. The Lorde for his mercy
ſake increaſe our faith, and giue vs grace
to liue alwayes in his feare, that when
we ſhal leaue this tranſicorie life, we may
haue the ende of our faith, which is the
ſaluatiō

the Articles of our faith.

saluation of our soules purchased unto vs
by the precious death and bloodshed
of our Lorde and onely Sa-
uiour Iesus Christe.

Amen.

Without faith it is impossible to
please GOD. *Heb. chap. 11.
vers. 6.*



An Exposition vpon
Sinne is a breaking of Gods
law. 1. Iohn. 3. ver. 4. either in
woorde, thought, or deed.

The ten Commaundements of almighty God. The first 4. Commaundements teache vs our duetie to God. The 6. last, teache vs our dutie towards men.

I **T**Hou shalt haue no other gods but me. that is, thou shalt put thy trust in god only, & worship him only. Deut. cap. 6. ver. 13. Mat. cap. 4. ver. 10.

The Lord cannot abide to haue any ioy ned with him. Deu. cap. 6. ver. 14. 15. He will either haue al or none. Ezech. cap. 20. ver. 39. Iosua cap. 24. ver. 23. 24. They which trust in any other then God alone, doe forget the Lorde. Psalm. 44. ver: 20.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any

the Articles of our faith.

any thing that is in heauē aboue, or in the earth beneath, or in the waters vnder the earth: (that is) Thou shalt not make any Image, either to represent god who cannot be seene: Deu. cap. 4. ver. 12. 15. Acts. cap. 17. ver. 29. Or to worship God by: Rom. cap. 1. ver. 23. 25. for it is against this commandement, Thou shalt not bowe downe to them, nor worship thē, (that is) thou shalt not shew so muche as outwarde reuerence vnto them, no not the bowing of the body, or any part thereof: Exo. cap. 34. ver. 14. 2. Co. cap. 7. ver. 1. Rom. cap. 11. ver. 4. For Images are lying scholemaisters. Ier. cap. 10. ver. 8. 14. 15. Abac. cap. 2. ver. 18.

3 Thou shalt not take the name of the Lord thy God in vaine (that is) thou shalt neither sweare often and vainly: Mat chap. 5. ver. 34. 37. Iam. chap. 5. ver. 12. Much lesse blasphemously in thy cōmon talke: Levit. cap. 34. ver. 15. 16. Neither forswear thy selfe: Math. cap. 5. ver. 33. Neither consent vnto them, which offend in this or any other wicked sort, Eph. cap. 5. ver. 11. 12.

But

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But bicause the name of God is holy Psa.
103. ver. 1. Thou shalt not defile it, but vse
is with great reuerence. Levit. chap. 19.
ver. 12.

Is it lawfull to sweare at al? it is, for
the testifying of a true the, whereby eyther
Gods glozy is promoted: 1. Reg. cap. 22.
ver. 14. or controuerfies ended amongst
our neighbors. Gen. cap. 31. ver. 53. Heb
cap. 6. ver. 16. Is it lawfull too sweare by
Saints, or any other creature? No, wee
must sweare by God alone. Deut. cap. 6.
ver. 13. Esay. cap. 45. ver. 23. And that in
the cases before remembred: for a lawfull
othe is a part of Gods worship. Esay. cap.
19 ver. 18. Ierem. cap. 12. ver. 16.

4 Remember that thou keepe holy
the Sabbath day: (that is) thou shalt
spend that day in hearing gods most holy
worde, in common prayers and such like,
to Gods glozy and thine owne comforte.
Is it not lawfull to haue some other sette
dayes for common and Christian assem-
blies? yes, no doubt, if superstition (that
is to say) the esteeming of one day more
holy then another be absent, & the Lord god
cerely

the x. Commmaundemenrs.

sincerely honoured. But the Lordes day
which we call the Sunday, is especially
appointed, because of our weakenesse by
Gods church in steed of the Jewes Sab-
both, Actes. chap. 20. ver. 7. I. Cor. cap.
16. ver. 2. They which absent themselves
from Christian meetings, where God is
truly serued, either wilfully as Gods en-
mies do, or for dispatch of busines (which
may be wel deferred) as worldlings doe,
are guiltie. the one sort of contēning God
and his Church, both which are highly to
be esteemed. Mat. cap. 18. ver. 20. I. Tim.
chap. 3. ver. 15. Epho. chap. 5. ver. 27.
the other of preferring their greedie de-
sires, befoze the Lords vnspeakeable mer-
cies. Mat. cap. 22. ver. 2. 3. 5.

The second Table.

5 **H**onor thy Father and thy mo-
ther: (that is) giue reuerence
to thy father and mother. Leuit. chap. 19.
ver. 3. Gen. cap. 46. ver. 29. Col. chap.
3. ver. 20. and help them: if, and wherein
they haue neede, as thou art able. Gen
chap.

An Exposition vpon

chap.45.ver.9.10.11. 1.Sam.chap.22.
ver.3.4. And be alwayes humble and obe-
dient vnto them in the Lord. Ephe.cap.6
ver.1.but neuer against the Lord, Luke
chap.14.ver.26. Must wee honour none
but our Fathers and Mothers? Yes, al-
those must be honoured, whom God hath
any waies set ouer vs: as the Magistrate,
Rom.cap.13.ver.1. Tit.cap.3.ver.1. 1.
Pet.cap.2.ver.13.14. The Minister of
Gods word, Heb.ca.13.ver.17.1. Thess.
cap.5.ver.12.13. 1.Tim.cap.5.ver.17.
our bodily maisters: 1.Tim.cap.6.ver.1.
Ephe.cap.6.ver.5, and such like: But yet
euer in, and neuer against the Lord.

6 Thou shalt not kill: (that is) thou
shalt neither vse any violence thy self, nor
be authour, or consenting that any be vled
by other against thy neighbour, Levi, cap
19.ver. 16. Thou shalt neither beare ha-
tred or malice against him. Math. cap.
5. verse. 22. 1.Iohn.chap.3.verse.15
Thou shalt neither secretly nor openly
take away his good name. Psalm. 101.
ver.5. Iam.chap.4.ver. 11. Thou shalt
vse thy neighbour louingly both in words
and

the x. Commaundements.

and deed, 1. Ioh. cap. 3. ver. 18. And thou
musse doe good euen vnto thy enimie.
Exod. cap. 23. ver. 4. 5. Math. cap. 5. ver.
44. Rom. chap. 12. ver. 20. Is it not
lawful to put notable offenders to death?
it is: not for priuate men, whose handes
the Lord hath bound: Gen. chap. 9. ver. 6.
Matth. cap. 26. ver. 52. But for the Ma-
gistrates, whom God hath armed with
the sword, Prou. cap. 20. ver. 26. Psal. 101
ver. 8. Rom. chap. 13. ver. 4. If the Ma-
gistrate condemne vs vniustly, must we o-
bey? we must euen to the abiding of death.
1. Pet. cap. 2. ver. 23. But yet commit
our cause to God, who iudgeth iustly. 2.
Chronic. chap. 24. ver. 22. 1. Pet. chap. 2.
ver. 23. Rom. cap. 12. ver. 19. And thinke
our selues happy that we suffer for righte-
ousnesse sake. Mat. cap. 5. ver. 10. & 16. ver
35. 1. Pet. cap. 2. ver. 19.

7 Thou shalt not commit adulterie,
(that is) thou shalt keepe thy minde free
from lusting after strange flesh. Mathew.
chap. 5. ver. 28. 1. Cor. chap. 6. ver. 20
And thy body and euery part thereof, free
from all wantonnesse: whether it be the

An Exposition vpon

committing of any whoorische and filchie
deede: 1. Cor. cap. 6. ver. 18. 19. 20. Heb.
cap. 13. ver. 4. of corrupt talk: 1. Cor. cap.
15. ver. 33. Ephe. cap. 4. ver. 29. Of lighe
behaviour. Iob. ca. 31. ver. 1. They which
haue not the gift of continencie may and
ought to marry: 1. Cor. chap. 7. ver. 2. 9.
Heb. cap. 13. ver. 4. But they must ioyne
with such as feare God. Gen. cap. 24. ver.
3. 2. Cor. cap. 6. ver. 14. 15. And with the
consent of their parents. Gen. cap. 34. ver
4. 1. Cor. cap. 7. ver. 37.

8 Thou shalt not steale (that is) thou
shalt be so far of from committing theft,
which the Princes lawes do punish with
death, that thou shalt neither by vsurie,
Ezech. cap. 18. ver. 8. 13. Psal. 15. ver. 5. co-
lour of law, 1. Cor. cap. 6. ver. 9. 10. by in-
closures of commons, whereby the poore
either are, or ought to be relieued. Mich.
chap. 2. ver. 1. 2. 3. Deut. chap. 5. ver. 21.
or by any meanes whatsoeuer defraude or
oppresse any man in any matter. 1. Thes.
5. ver. 6. If thou haue sinned in any of these
sorts (thou must make restitution: Nehe.
ca. 5. ver. 11. 12. 13. Eze. ca. 33. ver. 15. &
steale

the x. Commaundements.

steale no more, but labour rather with thy hands in the thing which is good, that thou maist haue to giue to him þ needeth. Eph. chap. 4. ver. 28. If false dealing must not be vsed in things that appertaine to this life: Leuit. chap. 19. ver. 11. much lesse are Gods people, to bee spoyled of the foode of their soules, either by corrupting the word of life, or making marchaundise thereof 2. Cor. chap. 2. ver. 17. and .chap. 4. ver. 2.

9 Thou shalt not beare false witnes. against thy neighbour: (that is) thou shalt not put thy hand with the wicked, to be a false witnesse, Exod. chap. 22. ver. 1 either by word or othe: thou shalt not by receiving or reporting a lye, Exod. chap. 23. ver. 1. either impaire thy neighbours good name. Psal. 15. ver. 3, Prou. chap. 22. ver. 1. or diminishe the lease parte of his goods, much lesse endanger his life: Thou shalt not misconstrue his woordes as the wicked doe. Matth. chap. 16. ver. 6. Act. chap. 6. ver. 13. 14. But thou shalt cast of lying, and speake trueth vnto thy neighbour, Ephe. chap. 4. ver. 25. plainly, but yet louingly rebuking him, and not suffe-

An Exposition vpon

ring him to sinne. Leuit. chap. 19. ver. 17. Mat. cap. 18. ver. 15. As it is great wickednesse to beare false witness any way, or to any end: so is it very lawfull to witness a trueth, either for the increase of Gods glory, the ending of controuersies amongst our neighbours, or for the safety of our Prince & Country. To refuse too witness or viter the trueth in these cases, either by worde or othe, is too be wicked and false witnesses.

10 Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his. (that is) thou shalt be so far from doing the least wrong vnto thy neighbour, in any of thy outward doings, that thou shalt not once think or desire to hurt him any way. Zac. cap. 8. ver. 17. Gods lawe doeth not onely binde our bodies, & euery part therof to obedience, but our mindes also: it is therefore spiritual. Rom. cap. ver. 14. Gods lawe doeth forbid all vnlawfull concupiscence: therefore vnlawfull concupiscence, though it
but

the.x. Commaundementes.

burst not out into outward act, is sinne;
Rom.cap.7.ver.7.

CAn any of Gods childzen keepe gods
commaundementes perfectly in this
life? no, not one of the, onely Iesus Christ
excepted, who was free from sin. 2. Cor.
chap. 5. ver. 21. I. Pet: cap. 2. ver. 22. not
one of the I say eyther was, is, or shal be
able to keepe Gods commaundements in
this life.

Seeing that none can keepe gods com
maundemēts in this life: why wil the
Lorde haue them so exactly and severely
preached? I answer, that we seeing in
the law as in a glasse, what greuous sin
ners we are, and how by our corrupt na
ture we doe incline, yea rather are carri
ed headlong to sin, Rom. cap. 3. ver. 20.
& cap. 7. ver. 8. might haue feeling of, &
be soyy for our sinnes, and so be led by the
law, as by a scholemaster to Iesus christ:
that we might be made righteous by faith
in him. Galat, chap. 3. ver. 24. by whose
stripes we are healed. I. Pet. ca. 2, ver. 24.
The

An Exposition vpon

The Lord possesse our hearts with his
holy spirite, that wee may be carefull too
please, and affraid to displease him. The
Lorde forgive vs all our sinnes; euen for
his great mercies sake. Amen.

O what my wayes were directed to
keepe thy statutes. Psal. 119. ver. 5.
Open mine eyes that I may see the won-
ders of thy Lawe. ver. 18. I am a stran-
ger vpon earth: hide not thy commande-
ments from mee. ver. 19. Make mee
to vnderstande the way of thy pre-
ceptes, and I will meditate
in the wonderful workes.

verse, 27.

FINIS.

